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UNITED EVANGELICAL ACTION

Voice of Evangelical Christianity in America

Mammoth Easter Gatherings will Commemorate the Anniversary of the Resurrection of the Lord Jesus Christ from the Dead.

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PUBLISHED TWICE A MONTH
BY THE NATIONAL
ASSOCIATION OF EVANGELICALS

RNS Photo

Readers Say—

A Word of Caution

To the Editor:

With approval I have read your editorial in the February 1 issue of *United Evangelical Action* on the subject: "NAE Is Not the Church." You are right, the NAE should not discharge the functions of the Church. Yet on that very same page are found the announcements of the regional rallies, which in most cases are nothing but evangelistic meetings under the auspices of the regional NAE. These meetings are of the Arminian type.

Surely the great function of the Church is to preach the Gospel. The NAE in its regional rallies is taking upon itself the function of the Church. It does that in a way with which the Reformed and Calvinistic members of the NAE cannot agree. Years ago our church in loyalty to the Word left the FCCCA, because it took upon itself the functions of the Church. All the regional officers of the NAE should give careful consideration to this matter. If not, I predict that the NAE will be disrupted and that further increase in membership from Calvinistic circles cannot be expected. Clear thinking and corresponding action is called for, shall this noble attempt to strengthen the orthodox forces in this land not be foredoomed to failure.

Sandborn, Ia. RALPH J. BOS

Encouraging Comments

To the Editor:

I am a devoted reader of UEA. I devour every item. It's a pleasure to read the things the various churches are doing all over the country. They are certainly accomplishing great things.

Rochester, N. Y. P. P. MITCHELL

To the Editor:

Be assured of our continued interest in the work of NAE. We are grateful too for the information concerning many other agencies engaged in Christian service to which we have been led under God to make small contributions. Your magazine is always passed on to others when we have finished with it.

Newark, N. J. LOUISE B. REITZ

To the Editor:

I want to tell you how encouraged I felt after reading UEA for January 1 and the previous issue containing Dr. Bob Shuler's article. The latter brought new hope of a coming revival empowered by God Himself. The former was filled with good things that cheered me. The report of the accomplishments of the NAE brought joy to my heart. Your very fine periodical is much appreciated in this home.

MRS. F. G. PROCTER

Portsmouth, N. H.

To the Editor:

I must tell you, it's a joy and delight to read and sometimes re-read such outstanding, square-dealing, truthful items in UEA. Too bad that every evangelical preacher can not read "The Time Is Now" (Murch, January 15, 1948). I believe it would convert some. The articles in the February 1 issue, "Is This Christianity?" by Laurin, "Christ Above All," by Lee, and "Why I Prefer the NAE to the FCCCA," by McCallie, are heartwarming and surely have brought joy to all true believers.

May God continue to guide your ways, and may the blessed Holy Spirit undergird your every undertaking in days to come. (Col. 1:9, 10).

Portland, Ore. S. G. HELMER

Not So Bad

To the Editor:

On page 15 of UEA for February 15 in your news article on Japan why do you say "a large per cent of these are 'liberals'," referring to Presbyterians and others? The native church is mostly orthodox. I know because I worked with the Presbyterian missionaries. They are strong, wonderful Christians. Be careful what you say.

Long Beach, Calif. T. H. DUNLOP

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UEA

United Evangelical Actio

An Interdenominational Journal of Ne and Opinion with a Program for United Action

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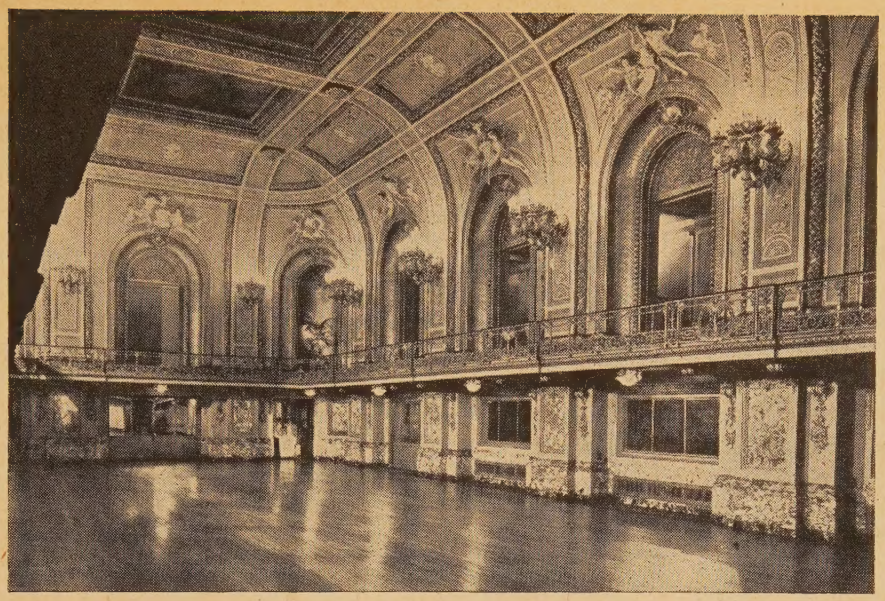


Gold Room
Congress Hotel
Where Main
Sessions Meet

ON TO CHICAGO!

ROY S. HOLLOMON *

ON TO CHICAGO! This is the rallying cry of evangelicals throughout America for the week of May 3—6. This is the week of the Annual Convention of the National Association of Evangelicals.

All the sessions of this great gathering will be held in the Congress Hotel, which will provide private rooms for the respresentatives and public rooms for the various meetings. Regardless of rain or any other weather condition, all the representatives will be perfectly at ease. All convention activities will be under one roof. It will be possible for any representative to enter the hotel Monday and not leave until after the closing session Thursday night. This hotel has promised to give at least 500 rooms for representatives, and its Gold Room where the main sessions will be held, will seat at least 1,500. There are adequate committee rooms and all other physical facilities for the greatest convention the Association has ever had.

But the great part of the Convention is not the physical setting—it is the host of good things spiritually that have been prepared for those in attendance. Never has such a banquet of good things been so temptingly displayed.

Let us pause here to remind every local church that is connected with NAE, either through denominational association or that of the church itself, that it is entitled to representation in the Convention. In addition every evangelical will be welcomed as a visitor to the Convention whether he can be enrolled as a representative or not. This is not a delegated body with a few people to set its policies, but a broadly representative one that welcomes everyone who can subscribe to its Statement of Faith.

The laymen of the churches can make no better investment than to send their pastors and their wives to this meeting. The inspiration and fellowship that are had at the meeting will, in many cases, make new preachers of the men attending. Then the laymen, surrounded by a world of material things, could profit themselves and refresh their own souls by being in attendance. One of the outstanding meetings will be that of the Laymen's Advisory Council under the leadership of Mr. Seth N. Rohrer that will be held Tuesday morning. The NAE can benefit greatly by the advice of the evangelical laymen and all will be welcomed.

The women will be called into a special meeting on Wednesday to consider the organization of the National Association of Evangelical Women as an affiliate of the NAE. Every woman will want to be in this history-making meeting that will lay the ground work for an effective ministry of the women in their own field.

Let us follow a representative through the Convention. Arriving on Monday he will go to the hotel and register, meet his brethren and have a glorious time of fellowship with men of like precious faith. It is a time of rejoicing when no man has to doubt the faith and loyalty of his brother, but know that all are looking forward to the great program of promoting "the faith, once for all delivered to the saints."

At 5 o'clock on Monday afternoon he will be in the traditional Prayer Meeting of the NAE. This organization was conceived in prayer and has been carried on in prayer. Dr. Henry Bast of Grand Rapids, Michigan will lead this year's meeting. It is at this time that those who have been accustomed to attending the Convention expect to meet God face to face.

The first night's program will be given over to the Commission on Youth, which has prepared a great program. The main speakers will

* Dr. Hollomon, pastor of the Exchange Avenue Baptist Church, Oklahoma City, Okla., is chairman of the program committee of the Sixth Annual Convention of the National Association of Evangelicals.

be Rev. Bob Cook of Chicago, noted leader of Youth for Christ and Dr. Bob Jones, Jr. who will speak on "Youth and *The* Faith for Freedom." There will be other inspirational features and the representative will retire after a night that he will long remember and be ready on his return home to do more for and with the glorious youth of our day.

The next morning at 8 o'clock he will be in the prayer room to start the day with another period of devotion. This morning it will be led by Dr. C. I. Armstrong of Houghton, New York. From thence he will attend one of the simultaneous Commission meetings in which he is particularly interested. What a variety to choose from—Foreign Missions, Sunday School, Radio, Higher Education, Christian Day Schools, War Relief, Evangelism and so on through the whole list of the Commissions of the NAE. Then at 11:30 all the Commissions will adjourn to the Gold Room to hear a worship message from Dr. Harry Hager of Chicago.

After lunch he will see the formal opening session of the Convention. Dr. Dan Iverson of Miami, Florida will lead the devotional. Then there will be the address of welcome by Dr. H. A. Ironside, Chicago, Ill., and the response by Dr. E. S. Williams of Springfield, Missouri. After the appointment of Committees and the report of the Board of Administration by Dr. J. Elwin Wright, there will be the annual address of the President of NAE, Dr. R. L. Decker on "Christians and *The* Faith for Freedom." All who have previously heard Dr. Decker know what a treat is in store.

On Tuesday night the representative will again be in the Gold Room to hear the program prepared by the Education Commission. In addition to hearing the report on Christian schools the night will be climaxed by an address of Dr. Wilbur Smith on "Education and *The* Faith for Freedom." This will conclude the first full day of the Convention and the representative or visitor will retire weary, but happy and rejoicing in the Lord at the accomplishments and aims of the evangelicals of America.

Wednesday morning he will begin the day with a season of prayer, this time led by Dr. James Henry Hutchins of Pasadena, California. After prayers the Commissions will again be in session and open to all representatives and visitors. At 11:30 he will again assemble with the others to hear a message from God by Dr. Hager.

The Wednesday afternoon sessions will be featured by the report of Dr. James DeForest Murch on *United Evangelical Action,* other commissions, the election of officers and an address by Dr. Theodore Elsner of Philadelphia, president of National Religious Broadcasters, on "Radio and *The* Faith for Freedom."

Wednesday night the representative will come back for a great Religious Liberty Night. Dr. Clyde Taylor, the NAE representative in Washington, will tell him what goes on "Behind the Scenes in Washington" that is of special interest to evangelicals, and that has a direct bearing on promoting *The* Faith. The session will be closed with an address by Dr. Claude Watson of Los Angeles, California on "Preserving *The* Faith For Freedom." Dr. Watson is, as many know, the Prohibition Candidate for President of the United States, and a lawyer and minister who has given much thought to the Christian background that makes America the leading nation of the world.

At the conclusion of this service the representative will again go to his room tired, but thrilled with the thought that America has been made by the proclamation of the evangelical faith, and will doubtless have high resolves, that God helping him, he will try to do more to preserve the heritage that is ours for our children and our children's children.

Thursday morning, also, he will start the day with prayer, this time led by Dr. Zeno Tharp of Greenville, South Carolina. Again there will be the Commissions with their thrilling programs and plans of things done and to be done that will call to him. At 11:30 he will go with the multitudes to hear Dr. Hager bring a final message from God's Word.

Dr. Iverson will again lift him close to God with the devotional period Thursday afternoon and after other Commission and Committee reports he will thrill to the address of Dr. H. J. Ockenga of Boston on "Effects of *The* Faith for Freedom." Dr. Ockenga will report on the trip that he made to Europe as a guest of the United States government and as the representative of the NAE. He will have a challenging story to tell of a continent where *The* Faith has been uprooted. Surely no one will want to miss this.

The representative will come to the closing meeting all too quickly. Thursday night he will assemble with the others in the Gold Room to hear the report of the Resolutions Committee. If ever there were a time for great pronouncements by evangelicals, it is now and it is reasonable to suppose that the Committee to be appointed by the President will bring in such a document that will match the times in which we live. Then will come the installation of the new officers and the closing address by the new President of the NAE on "Forwarding *The* Faith for Freedom." This will send him out, as it will all the assembled multitude, to do the will of God in sounding out our common Evangelical Faith, for the preservation of the freedom that is ours, and for the glory of God. Then will come the benediction and the final good-bys and the mutual prayer "God be with you 'till we meet again."

Surely no more enticing feast of good things spiritually has ever challenged the evangelicals of America, both ministers and laymen. No one will want to miss this, if it is at all possible for him to attend.

All requests for hotel reservations, both for rooms and for exhibit space, should be sent to the national office of the National Association of Evangelicals, 1006 Pontiac Building, 542 South Dearborn Street, Chicago 5, Illinois. Do not delay to make your reservations, as the time grows short.

Surely the heart of every reader will echo the cry with which this article starts, "ON TO CHICAGO!" He will want to be numbered with the devout, enthusiastic group in this historic convention meeting in the strategic city of Chicago at this time of the world's crisis.

We will be seeing you in Chicago. Until then "the Lord bless and keep thee" and "make the work of thy hands to prosper" in His tasks.

* * * *

Uncle Tom was jollying his little niece, trying to make her believe that the moon was made of green cheese. But Dorothy was not to be taken in.

"It can't be made of green cheese, Uncle Tom," she said, convincingly, " 'cause God made the moon two days before he made cows."

THE NAE AND RELIGIOUS LIBERTY IN ITALY

CLYDE W. TAYLOR *

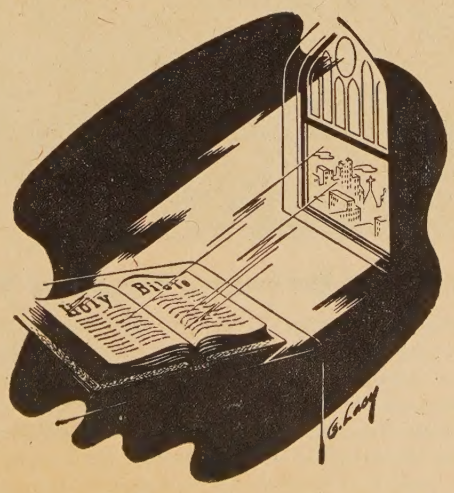
NATIONAL authorities on the religious situation in Italy agree that whereas the inclusion of Article XV in the peace treaty between Italy and the U. S. A. and Article XIX in the new Italian constitution guarantee religious liberty to minority groups in Italy, it may take some time to educate the people and the clergy of Italy to observe these constitutional rights. Even then, success can only be measured at the expense of constant vigilance on the part of Protestants who must insist on the observance of law.

The people of Italy have received the sincere cooperation of our American public, a vast majority of whom are Protestant. Furthermore, through the efforts of our nation, Italy has already received loans amounting to hundreds of millions of dollars as an aid to national rehabilitation. One of the organizations to profit very largely by these loans of American dollars has been the Roman Catholic Church in Italy because, due to the concordat agreement between Italy and the Vatican, the government must pay salaries of the Catholic clergy. This full support has been facilitated by our foreign loans. Thus, it would seem, that the least the Roman Catholic Church in Italy could do would be to cooperate with the government in carrying out its treaty with the United States, and guarantee religious freedom to Protestant minorities in Italy.

In view of the consistent failure of the Roman Church to cooperate and the failure of the government of Italy to seriously enforce its law in this regard, evidence has been accumulated to expose hundreds of violations of these laws by the clergy and local authorities in Italy. A committee of seven, all but one of whom were men associated with the National Association of Evangelicals, had a breakfast conference together on February 3. It was decided that Dr. Frank Gigliotti, of La Mesa, California, an outstanding authority of Italian affairs, a high ranking member of our Wartime Office of Strategic Service, and a determined defender of religious liberty, should act as chairman and spokesman in a formal protest. The writer was asked to officially represent that Association as the protesting constituency and the other members as advisers and sponsors.

This committee was received by an Under Secretary of State and at the Italian Embassy. An oral protest was made to our Government on the basis of our treaty with Italy. At the Italian Embassy, the committee was graciously received by the Italian Minister, Baron Mario di Stefano, on behalf of the Ambassador who was absent from the city. A letter addressed to the Ambassador was presented, read and discussed at much length. The committee offered to produce documentary evidence of every case of persecution mentioned. We were assured of the sincere desire of the Embassy and the Italian Government to fulfill its agreements with our nation and protect the rights of our suffering brethren in Italy. The letter, in part, is as follows:

"We call upon you once again realizing, as we have said in the past, that you have been and are one of the great soldier-citizens of the Republic of Italy, and one of the staunchest defenders in these United States for so many years. We know that you suffered much to help bring freedom, justice and democracy to the people of Italy and, for that reason, we now appeal to you because of the great crisis that has arisen, that a large number of us here feel has disturbed and seriously clouded the relationship between the people of Italy and the people of the United States. You will remember that I have called to your attention, from time to time, the failure of certain Italian officials to enforce the spirit of Article XV of the Peace Treaty between Italy and the United States. There have been, and there continue to be, persecutions of Italian Protestants . . . under the old Mussolini-Vatican concordat, and . . . arrests, imprisonments and murders of our people . . . since the present Italian Government pledged itself to protect the rights of the minority groups in Italy.



"Our co-religionists have been beaten, they have been threatened, they have been jailed, they have been slandered and maligned, they have been shot at in the presence of Italian police and the police representing the new Republic of Italy, have taken no action to interfere or to protect men who had but one purpose and that was the peaceful proclamation of the Gospel of Jesus Christ to other men. This right is recognized amongst all civilized people, and is a right conferred upon the people of Italy by Article XIX of the Constitution of the Republic of Italy which reads—'All have the right to profess freely their own religious faith in whatsoever form they may choose, individually or collectively, and so propagate the same, and to practice it in private or in public worship providing that it does not practice rites contrary to good custom.'

* Rev. Mr. Taylor is Secretary for Public Affairs of the National Association of Evangelicals and in charge of its Washington office.

"The Constitution guarantees under Article XVII the right of the citizen to associate himself freely in public places without the permission of the police. Nevertheless, our co-religionists at Sonnino had requested from the police a permit to meet in the open air to celebrate the inclusion of religious liberty in the Italian Constitution. While this celebration was taking place, we are informed by eye witnesses and by newspaper articles, a mob led by a number of priests came upon this small band of peaceful citizens, stoned them, beat them and, after shooting a number of them, murdered one of their leaders. This was done in sight of the hills of Monte Cassino where thousands of American boys, Protestant, Catholic and Jew, died to bring freedom and liberty to the people of Italy.

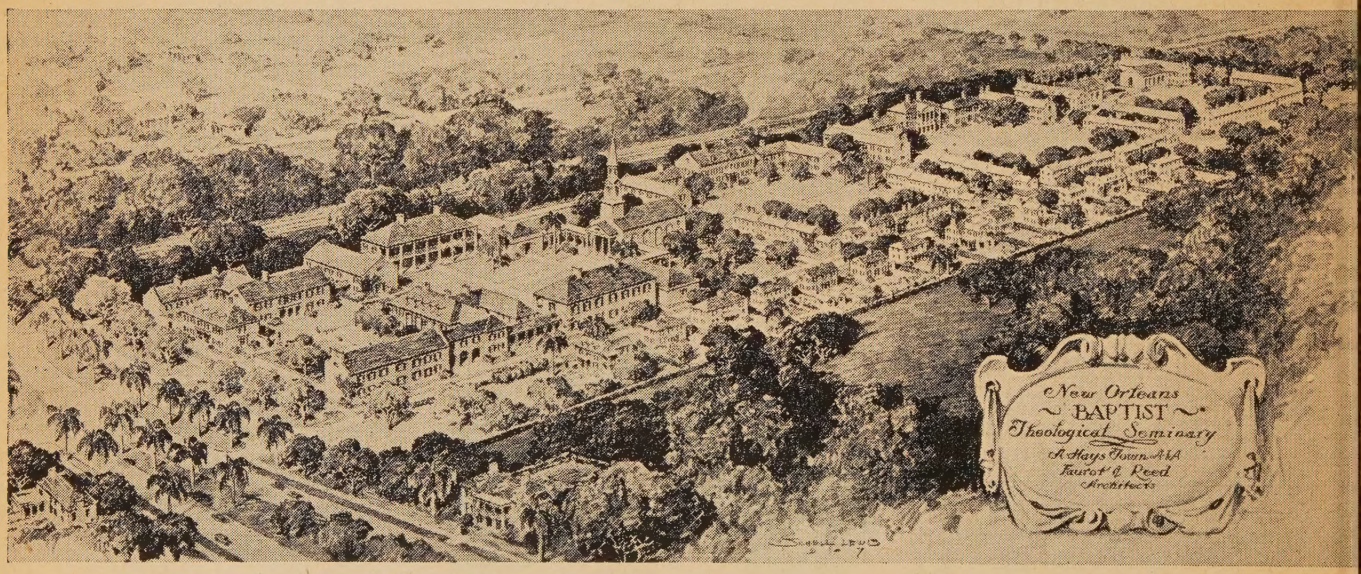
"This is only a repetition of what happened at Miletto, Province of Catanzaro, last Fall, when two men, preaching in the community, were beaten by the mob, the mob having been led by the Bishop of Miletto, with a number of priests and monks taking part in the actual stoning. They say that this was done before the adoption of the present Italian Constitution, and under the spirit of a law that is imbecilic in principle, arrogant, dictatorial, and non-Christian in every sense; a law that was written by the politically minded Fascist leaders of Italy to appease the Duce and the tyrants that have sought for generations to . . . put out . . . the light of truth.

"Further, we have the order issued by the Minister of the Interior, the Honorable Mario Scelba for the Province of Naples ordering the closing of a large number of Evangelical Protestant Churches in Southern Italy. Now we find that there have been several hundred cases of these violations, and the Italian police on every occasion usually jail the Protestants and stand around doing nothing, while others are being beaten and murdered in cold blood. In the name of what, Mr. Ambassador! Is it in the name of charity and the spirit of benevolence that the American people have shown toward the people of Italy in sharing with them their cows, their wheat, their cross and their prayers? . . . We are compelled, in the name of a united free Protestantism, to denounce these things and to make them public so that the judgment of free men may decide and condemn . . .

"We know that you and hundreds and thousands of liberty loving Italians will do everything in your power, that you will pray for peace and understanding, but Sir, it will take more than that. The Roman Catholic Church, its hierarchy from its Pope down to the humblest priest, will have to do something about this, and the Government will have to see impartially that the law of the land is enforced . . .

"We know that you will understand the motive of this letter, and that as you have received the people that are here this day, you will understand that in their faces there is a determination to see to it that the blood of our brothers will not continue to be shed on the streets by fanatics while the police of the Free Republic of Italy stand around doing nothing."

The sequence of these two meetings on February 3 is most interesting and heartening. On February 4, the prisoners mentioned in our letter were released by order from Rome and a general order for the release of all other such prisoners was given. An order was issued to open all closed Protestant churches. This has been confirmed by communications received both direct from Rome and through the Embassy in Washington. We thank God for this answer to prayer and express our appreciation to the Italian Government and particularly to its representatives in Washington for their prompt action and courtesy.



Future Home of the New Orleans Baptist Theological Seminary

Millions will be expended to construct the beautiful French colonial home (above) of the New Orleans Baptist Theological Seminary. A magnificent seventy-five acre site is to be crowned with four quadrangles. The first will contain administration building, library, music building, graduate school, two classroom buildings, the student center and cafeteria—the whole to be dominated by the chapel. The second quadrangle will contain the women's dormitory, nursery, hospital and apartment houses for the married students. The third will have dormitories for men and apartment houses. The fourth, gymnasium, swimming pool, printery and apartment houses. Outside the quadrangles will be homes for faculty members, tennis courts and playgrounds. Construction will begin when $2,000,000 in cash and pledges are in hand. Dr. Roland Q. Leavell is president of the institution.

PREPARATION FOR POWER

Fourth in a challenging series of articles on the state of the church

ROY L. LAURIN

Art thou he that should come, or do we look for another . . . Go and show John . . . Matthew 11:3, 4.

THIS is a legitimate question being directed to Christians today. If it were asked of us what could we answer? What have we to show? What are the criteria of our faith?

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). He also said, "Wherefore by their fruits ye shall know them" (Matt. 7:20). These are the criteria of faith belonging to the sphere of personality resulting in qualities of character and disposition which govern our relation to others.

The early Christians possessed another criterion of faith. It belonged to the sphere of production resulting in the things they did and accomplished. It was power — the power of a new life. It was so manifest that it was evident in all their activities. It was a surging force that spilled over in more than abundant ability.

It is true that this power was primarily for the distinctive and specific purpose of establishing the credibility of the Christian faith. But, it is equally true that power may still be possessed by modern Christians to support the claims of Christianity since it professes to do a divine work in the lives of modern men.

The nature of faith is such that it demands proof. Faith cannot be proved in order to exercise it for "he that cometh to God must believe that He is." Faith nevertheless has proof in its effects for "faith without works is dead." Faith is the link between humanity and deity, between the seen and the unseen, between flesh and spirit. The proof of its possession will not be found in creedal statements or theological definitions but in the practical evidences of its producing power.

When we have faith we do more than talk about it; we act upon it. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20). It is evident that there was something allegorical about this statement for Jesus did not mean power unlimited, but within the sphere of reason and necessity. To have possessed power to cause the bodily removal of a mountain would have been fantastic. Even Jesus, who certainly had power, never employed it in this way. When He commanded waves to be still it was to meet an emergency. When He changed water into wine or a few loaves and fishes into enough to feed a multitude it was all within the sphere of necessity. But, it still remains true that the possession of faith was to be seen in the ability of power. The specific character of the works of power might change but not the ability. For instance, none of us should expect to become miracle workers like Jesus or the apostles. There was a need for this sort of thing in their day that does not exist in our day. Nevertheless, there is a practical need for power — the power to live and the power to face the emergencies of life. This power is something tangible and practical.

We are told in Hebrews 10:30 that "the just shall live by faith." This is followed by Hebrews 11:1, "Faith is the substance of things hoped for, the evidence of things not seen." Also in Hebrews 11:6, "Without faith it is impossible to please Him." To this James adds a significant testimony (2:18), "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without works, and I will show thee my faith by my works."

What are the works of faith? Are they feeding the poor and clothing the destitute and such things? Evidently not, for many do these things who haven't any faith. It does not take faith to be charitable and benevolent. The works must be of the nature of the faith. If one has faith in God it follows that he will have ability to do the works of God. But these works, remember, are not necessarily a duplication of the wonders of the first century. They were to establish and authenticate. Ours will be to verify and support. They will fall within the sphere of both reason and necessity and will be governed not by a promiscuous providence but by the discriminating will of God.

Just what is Christianity for? What does one become a Christian for? In order to be saved in heaven or saved now? Was it for the future or the present? Is Christianity a burden for us to bear or is it something to bear us? Is Christianity something for us to keep going or something to keep us going? Is Christianity something that uses us, our money and our time for its promotion or is it something for us to use in the sense of a propelling power of daily life? Is Christianity something we have to save from its enemies or is it something that saves us? The answers we give to these questions will determine whether Christianity will be a form of religion or a force of life, whether it will be an abstract religion or a concrete power.

In considering this we must remember that Christianity and the Church are not the same. The Church is the visible medium through which the invisible power is to flow. The Church is human but Christianity is divine. The Church provides the medium but Christianity provides the means. The Church can be fallible, separated into all kinds of denominational divisions and marked by hypocrisy, but Christianity remains unchanged in character.

It is our task and responsibility

to prepare ourselves as individual Christians and to prepare the Church as a corporate medium for the employment of this power. How can this be done? The secret is not methods, but men. It is not organization, but unction. It is true, as E. M. Bounds has stated it, "around the world the problem of Christian work is the problem of the Christian worker." "God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods: God is looking for better men." This is the crux of the whole matter. God's power does not operate through methods but through men. The sphere of the Spirit of God is not a program but a man yielded and surrendered to Him. When that man is working with other men the method and the program will have a place but not the primary place.

Our trouble has been that we have considered organization the secret of Christian success. An organization is the machinery but it takes power to run that machinery. An automobile is organized machinery but it is of no use without gasoline to supply the power to run it. We have made the mistake of multiplying methods, committees, organizations and programs without being concerned with the divine dynamic to supply power. We have excelled in mechanics and failed in dynamics.

Dr. William T. Ellis, noted international newspaper correspondent, put it right when he said: "A large share of the Church's power is exhausted simply in making a countless array of wheels go round. When an outsider looks upon the varied societies and committees and boards and brotherhoods and unions and councils of which the modern ministers and Christian workers must form a part, he scarcely wonders that there are so few prophets abroad in the land. The Church today is well-nigh being crushed by the weight of its own machinery." The trouble with the Church is that it is over-organized and under-Christianized.

The answer for our need of preparation for power is neither reorganization nor de-organization. It is the recognition that the primary need is men plus a message plus a plan. God uses organization. The universe is organized. The solar system is organized. The human body is organized. A cell is organized. Even an atom is organized. But, there is behind all these forms of organization a life principle of power. In every case the organization is predicated on the existence of power.

What is the secret of the preparation for power? It is not more denominationalism that we need. This results in dissipation of energy and resources rather than their conservation. Nor is less denominationalism. In other words church union is not the answer for one can achieve church union without having church unity. Combination and amalgamation will tend only to intensify the evils and shortcomings of denominationalism. A super-denomination is not the answer for better Christianity any more than a super-trust is the answer for better business.

CHICAGO

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It is not even more fundamentalism that we need. The fundamentals in and of themselves are not a preparation for power. Fundamentalism as a movement has failed to demonstrate the power that substantiates the fundamentals. It has preached the letter and failed to practice the spirit. It has proclaimed all the essentials of the faith but has allowed carnality to divide it into warring camps and factions. It has over-balanced the preaching of grace until many have fallen victims to anti-nomianism and do not feel the compulsions of the laws of the spiritual life to live righteously and virtuously. When grace is properly emphasized its effect is two-fold—"Teaching us that, *denying* ungodliness or worldly lusts, we should *live* soberly, righteously, and godly, in this present world." Fundamentalism is over-balanced in its emphasis on eternal security neglecting the companion truth that he whose salvation is a matter of his *position* is nevertheless responsible to bring his earthly and daily *condition* to parallel and approximate this position in which he has been placed by the grace of God.

We must do more than preach doctrines and define creeds. It is required that these produce a display of power in godly living and fruitful demonstration. The declaration of truth as the statement of the faith of our fathers is not enough. Academic debate can be as cold as a chemical formula. These things must be activated and demonstrated.

The preparation for power is neither organizational, institutional nor denominational; it is personal! It is personal before it is collective and individual before it is institutional. The historical conditions for power were fulfilled at Pentecost and do not have to be met again. But power as a personal possession is another experience and consequently has another preparation.

The preparation for personal power has three phases:

1. *Prayer.* Every great experience has always been preceded by prayer which acknowledges human insufficiency and recognizes divine ability. This is no exception.

2. *Surrender.* Persons utilize bodies. The body in the Christian scheme of life is to be yielded to the Holy Spirit through the regenerated personality. Thus Paul said, "Yield yourselves to God . . and your members as instruments of righteousness unto God" (Romans 6:13). He also said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies . . . unto God" (Romans 12:1).

3. *Faith.* This is the act of recognition and appropriation. It recognizes the Spirit's indwelling and appropriates the Spirit's power by His infilling. Faith does not ask for a first century Pentecost but a twentieth century demonstration of a Spirit now present. Faith says "I can . . . through Christ."

A new emphasis upon the personal aspects of Christianity's possession and power will bring a new reformation. It will come in the field of personal Christianity as distinguished from institutional Christianity. Shaping preaching missions church programs, Bible conferences and even evangelistic campaigns to this end is a present imperative.

EVANGELICAL NEWSFRONT

UEA Correspondence ● **RNS News Service**

UNITED ACTION

New England Meetings Draw Large Audiences

BOSTON.—Special meetings in New England under the auspices of various local committees of the New England Fellowship of Evangelicals have drawn record crowds recently. The speakers were Dr. Hyman Appelman and Dr. H. H. Savage. (Dr. Appelman is returning to New England this autumn for four city-wide evangelistic campaigns. Two of these will be held in Dover, N. H., and Springfield, Mass. The location of the other two is yet to be decided).

Dr. Appelman's meeting in Dover was held in the city auditorium, seating 1000. It was seated to capacity and there were thirty conversions. At the Carew Street Baptist Church Dr. Appelman addressed a crowd which packed every available inch of the main auditorium and the basement auditorium, with all available standing room taken. About thirty there professed faith in Jesus Christ.

Dr. Savage addressed large audiences in Boston at Park Street Church; at the first Baptist Church in Portland, Me.; the Trinity Baptist Church in Brockton, Mass.; the Temple Baptist Church in Bridgeport, Conn.; the East Baptist Church in Lynn, Mass.; Immanuel Baptist Church in Cambridge, Mass.; the City Auditorium in Concord, N. H.; Youth for Christ, Providence, Rhode Island; the Epworth Methodist Church, Worchester, Mass.; and the Highland Avenue Baptist Church in Fitchburg, Mass.

Hundreds of Christian leaders in New England agree that a New England-wide spiritual awakening is in immediate prospect. The interest in evangelism is undoubtedly greater than at any time in the past generation.

Florida NAE Meet Strengthens Cause

ST. PETERSBURG, Fla.—The regional meetings of the National Association of Evangelicals in this area February 8-10 were well attended and greatly strengthened the evangelical cause.

Main sessions during the day were held in the Hotel Hillsboro and the YWCA, Tampa. Evening sessions were held in the Alliance Temple, Tampa and Faith Temple, St. Petersburg. On Sunday evangelical leaders spoke in a number of churches of the area including: Lewis Memorial Cumberland Presbyterian, Grace Methodist, Ballast Point Baptist, Gulfport Baptist, Open Bible Tabernacle, First and Bethel Assemblies of God, St. Petersburg Church of God, etc.

There were many encouraging features of the meetings, particularly the intense interest manifest in Christian Day Schools and NAE War Relief.

Among those participating in the programs were Dr. R. L. Decker, president of the NAE; Dr. Theodore H. Elsner of Philadelphia, Penna.; Dr. J. Roswell Flower of Springfield, Mo.; Dr. Roy S. Hollomon of Oklahoma City, Oklahoma; Rev. Clyde W. Taylor of the NAE Washington office; Mr. Frank D. Lombar of the NAE War Relief Commission.

Chicago NAE Leaders Re-elected to Offices

CHICAGO—The Greater Chicago Association of the NAE conducted its annual election of officers at its February meeting at the Central YMCA. All officers were unanimously re-elected: Rev. C. C. Burnett of the Lakeview Gospel Church, chairman; Rev. Henry Kik of the Cicero Reformed Church, vice chairman; Rev. R. S. Wilson of the United Evangelical Church, secretary; and Dr. Martin Van Dyke of the Christian Reformed Church, treasurer. In addition to these who have given largely of their time in the past year, four other men were elected to a place on the Executive Committee: Mr. U. S. Abells, artist for the *Moody Monthly* and member of the Glen Ellyn Baptist Church; Rev. Wesley Nelson, pastor of the Lakeview Mission Covenant Church; Rev. Bernard Kruse, associate pastor of Midwest Bible Church and Rev. Alvin C. Prestholt of the Bible Fellowship Church.

A banquet meeting for March 30 is being planned at which time Rev. Harold G. Taylor, new full-time Executive Director, will be publicly introduced to the NAE constituents of the area. Dr. Harry Rimmer will be the principal speaker.

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PUBLIC AFFAIRS

Supreme Court Rules On Weekday Schools

WASHINGTON, D. C.—On March 8 the U. S. Supreme Court ruled unconstitutional the use of public school systems to help any religious group spread its faith. It upheld the protest of Mrs. Vashti McCollum, atheist mother, that a weekday church school in the Champaign, Illinois, schools broke down the wall between church and state. "Religion and government," the decision said, "can best work to achieve their lofty aims if each is left free from the other within its respective sphere." The decision was eight to one with three court members dissenting on minor points. The application of the ruling to specific religious educational agencies is still in doubt.

Evangelicals view the decision as a challenge to set up Christian day schools throughout the nation.

Nuns Teaching in New Haven Schools

NEW HAVEN, Conn.—In two of this city's public schools twenty-two Roman Catholic sisters are members of the teaching staffs. Although they wear religious garb, they teach regular grade school subjects and their salaries are paid out of public school funds.

In the Hamilton Street school (with 888 pupils and 30 teachers) fifteen of the staff, including the principal, are Sisters of Mercy.

In the Highland Heights school (with 305 pupils and ten teachers) seven of the staff, including the principal, are members of the same order.

A recent evaluation survey of the public school system recommends that this arrangement be allowed to continue during the tenure of the present teaching sisters, and that they then be replaced by regular teachers. Inasmuch as the sisters have life tenure, the situation is not likely to change soon.

"Liberals" Blamed for Church-State Difficulty

HUNTINGTON, Ind.—"Liberals" are to blame for the threat to religious liberty which they now seek to preserve, holds Rev. W. M. Ziegler, editor of the *Christian Conservator*, official United Brethren journal published here.

Writing apropos the liberal leadership of the newly organized Protestants and Other Americans United for Separation of Church and State, Mr. Ziegler says:

"It is a rather sorry scene to see the Federal Council leaders trying to

NAE

National Association of Evangelicals

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United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

undertake to champion the cause of Protestantism, since they no longer adhere to the principles of Protestantism themselves.

"Their modernistic leadership has ditched the vital and outstanding principles of Protestantism. We do not doubt but that some of them will deny this accusation, but the fact is that they are no longer able to define Protestantism in its significant historical meaning. Where now is the doctrine of the deity of Christ and His Virgin birth: where now is the doctrine of the infallibility of the Scriptures, its divine inspiration; and where now is salvation by faith in the atonement and resurrection of Christ? These are all cardinal elements of Protestantism.

"These leaders have, through the years, set themselves up as *bona fide* Protestants and have sought to submerge those who have held to a sound Protestantism. And while they have set themselves up as authorities on Protestantism, they have at the same time attempted to cuddle Catholicism and seek co-operation with its leaders."

While deploring the "liberal" leadership of POAUSCS the *Conservator* strongly urges the preservation of the principle of the separation of Church and State.

Roman Catholics Favor Entry of 400,000 "DP's"

CHICAGO—Special legislation by Congress to admit into the United States 400,000 "DP's" within the next four years has been asked by the National Catholic Resettlement Council.

More than forty delegates from all sections of the nation met here recently to survey housing, labor and religious problems that may face the DP's in this country.

The Rt. Rev. Msgr. Edward E. Swanstrom of New York, executive director, stated:

"It costs the public of our country about $1,300,000 annually to feed the unfortunate persons who have escaped from their countries and cannot return for fear of Soviet reprisals. I saw most of the DP's, and they would rather die than go back to Communist-held countries."

The noticeable increase in Roman Catholic Church membership in America in recent years is largely due to the legal and illegal influx of DP's from foreign lands.

Protestant Education Asks Aid to Christian Schools

GRAND RAPIDS, Mich.—(RNS)—Federal and state financial aid for private or parochial schools, "to give equal opportunity to all and special privilege to none," was recommended here by Dr. Henry VanZyl, professor of education at Calvin College, in an address before members of the Michigan Christian School Alliance.

"If we want to have a healthy social structure and preserve our democracy, and if private schools are among the best guarantees of liberty and freedom, then we ought to give private schools and private initiative more support, "Dr. VanZyl asserted.

Parochial and parent-community schools of all faiths are as entitled to governmental assistance as are public schools, under the American theory of justice for all and prejudice toward none, in Dr. VanZyl's opinion.

He sees no threat in private school aid to the American principle of separation of Church and State. "Governmental financial support to all schools, public and private, would be more in keeping with the spirit of democracy upon which this country was founded," he said.

Dr. VanZyl contended that the "founding fathers" never intended to separate Church and State to the extent that a large segment of Americans would be penalized financially because they want to educate their children in schools of their own choosing.

K. of C. Will Fight "Americans United"

BUFFALO, N. Y.—(RNS)—The Knights of Columbus—800,000 strong in the United States—will take "a militant stand" opposing "the anti-Catholicism" of Protestants and Other Americans United for Separation of Church and State, William M. Lennon of Philadelphia, supreme director of the K. of C., declared here.

Addressing a K. of C. dinner he denounced a manifesto issued January 11 in Washington by the group which was organized recently to protest use of public school and tax funds for parochial and church school purposes.

"If they had the nerve they would have said they don't like Catholics; they don't like what we stand for," Lennox declared.

Urging Catholic men "to take a militant stand" against Communism and any other groups or ideologies that "try to push us around," he said: "We don't ask for more than other Americans but we expect no less than is granted under the United States Constitution."

Churches Protest Dancing in Schools

WICHITA, Kan.—(RNS)—More than sixty congregations in fifteen denominatioins have launched a protest with the board of education for its sanction of instruction in ballroom dancing in Wichita's public schools.

An opposition mass meeting here attended by 500 people was addressed by thirty-five ministers. The entire assembly endorsed the sentiments of their leaders with enthusiastic "amens."

Previously, five ministers of Wichita Churches of Christ had handed the school board written protests.

At the mass meeting, petitions were distributed for signatures of church members. They declared in part: "Dancing is degrading mentally, physically and morally. It is the duty of the school board to abolish this program."

School Controversy To End in Lawsuit

SANTA FE, N. M.—(RNS)— Harry L. Bigbee, local attorney, announced here he will file suit "in the near future" to attack "religious encroachment in public schools."

Bigbee's statement came following a meeting in Albuquerque, N. M., of the New Mexico Convocation of Protestant Ministers where delegates discussed

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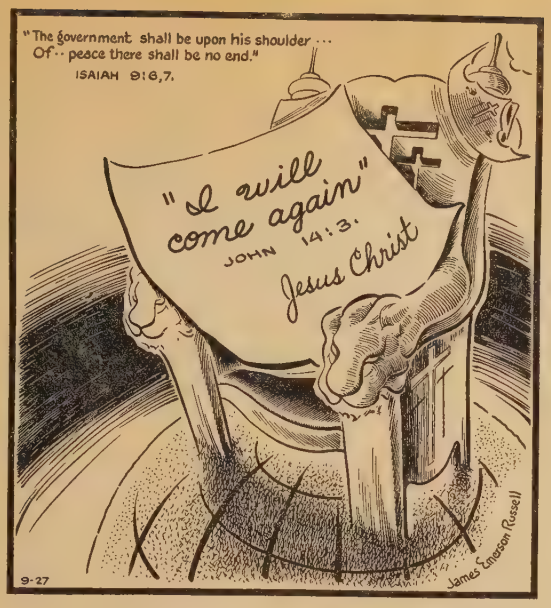

Courtesy Cincinnati Enquirer

Our Hope for World Peace

they have found, or are in themselves, that authority. The National Association of Evangelicals does not attempt to assume such authority.

The National Association of Evangelicals believes that loyal evangelicals who are willing to affirm the Faith as it is set forth in our Statement of Faith can cooperate with each other, whether they are simply Brethren who do not acknowledge the existence of any earthly visible church, or Presbyterians who belong to the Presbyterian Church, U. S. A., or the Presbyterian Church in the United States, or some other Presbyterian church; or whether they are Methodists, or Free Methodists, or Reformed, or Assemblies of God, or members of any other of the two hundred or more Protestant bodies that might be mentioned. The question for the NAE is not whether these people are members of some evangelical organization or denomination. The question is, whether or not they are individually truly evangelical and willing to cooperate with one another.

The NAE believes that the Protestant principle, "Private judgment is the right and privilege of all", is still true. The NAE accepts as a fact the statement in Romans 14:12: "So then everyone of us must give account of himself unto God."

If an individual or a local congregation feels that in order that in all things Christ should have the preeminence in their every relationship it is necessary for them to withdraw from some ecclesiastical organization, then they ought to withdraw. Their cooperation in the practical program and great fellowship of the NAE is welcome, if they are willing to affirm the Evangelical Faith. On the other hand, if it appears to some person or some local congregation that loyalty to Christ demands they should remain in their ecclesiastical organization and contend for the faith there, the NAE still welcomes the cooperation of that individual or group in its great fellowship and practical program of united evangelical action.

To take any other position than this would make of the NAE something which it is not. The NAE is not a church; it is not an ecclesiastical council; it is not the Authority on the state of the spiritual life or the progress of apostasy in any particular ecclesiastical body whose confessions of faith are avowedly evangelical.

Some of those who are being accused of opposition to "separation" actually are practicing "separation." For example, Dr. Harold J. Ockenga has been represented as being entirely opposed to "separation" from an ecclesiastical body. The fact is, that Dr. Ockenga has voluntarily withdrawn from the ministry of the Presbyterian Church U. S. A. and that he has cast his vote along with every other member of the governing body of the great Park Street Congregational Church in Boston, for the withdrawal of that church from the Congregational Christian denomination should it become one with the Evangelical and Reformed denomination with which it is now planning to amalgamate. This looks suspiciously like "separation" to us!

We have also observed that some who insist that "separation" is always essential, are not as consistent in their practice of it as we are led to believe. For example, the Mid-Missions Board, which is one of the missionary arms approved by the General Association of Regular Baptists, about a year ago affiliated with the Conference of Foreign Missions of North America, which is related to the World Council of Churches, and is certainly sympathetic with the Federal Council of Churches, yet the General Association of Regular Baptists is a member of the American Council of Christian Churches, a so-called "separatist" organization.

No wonder the evangelical public is slightly confused over the "separation" issue!

OPINION

Education

(Continued from page 11)

years there had been a year-to-year decline in Sunday school attendance among the major Protestant bodies.

Fish "Talk" in New MBI Science Film

LOS ANGELES—(RNS)—Motion picture audiences in churches, hospitals and schools will soon be hearing "talking" fish. This piscatorial innovation is a feature of a movie titled "The Voice of the Deep," said to be the first undersea sound picture ever filmed.

According to Dr. Irwin A. Moon, who produced the movie for the Moody Institute of Chicago, fish aren't dumb. Mute, that is. And he's proved it—with an assist from the hydraphone, an instrument sensitive enough to pick up the noises made by fish as they go about their finny business.

Made in the waters off Catalina Island, Calif., and Chesapeake Bay, "The Voice of the Deep" is the third scientific-religious picture to be produced by the Institute here. The others—"God of the Atom" and "God of Creation"—were viewed by churchgoers, students and hospital patients across the nation.

"The Voice of the Deep" will be available for free showing in the next two months.

Over 500 Students At Tennessee Temple

CHATTANOOGA, Tenn.—Tennessee Temple College is having a remarkable growth. The student body enrollment now exceeds five hundred including day and evening classes.

A campaign to raise $75,000 for the construction of a four-story structure to house the dining room, library and provide additional dormitory rooms has been successfully launched.

The administration has announced that, beginning next fall, the institution will have three schools, Tennessee Temple Bible School, Tennessee Temple College and Tennessee Temple Theological Seminary. Dr. Alfred A. Cierpke, formerly of Bob Jones College, has been named dean of the seminary. Dr. Lee Roberson is president of the combined institutions.

San Francisco School Increases Enrollment

SAN FRANCISCO, Calif.—The enrollment of the San Francisco Baptist Bible College has increased so much that class rooms are almost full and more room will soon be needed. The college opened in September and enrolled over forty in its first semester. The second semester has now begun with 105 students in attendance.

The college is divided into the School of the Bible, the School of Religious Education and the School of Liberal Arts. Students attend both day and night schools. There are three hours of class work every Monday and Tuesday night. Most of the students attending the night school are of the laity who desire to improve themselves as workers in Sunday school and church.

Dr. Lewis J. Julianel is president, Dr. Fred I. Drexler, who founded the college, is dean and Rev. Fred J. Berger is registrar.

Sunday School Meet Attracts Thousands

SPRINGFIELD. Mo.—This Ozarks city of 75,000 was made acutely conscious of the importance of Sunday school work recently when over 2,000 visitors and delegates from all over the United States, and as many local people assembled for the Sixth National Sunday School Convention of the Assemblies of God.

Leaders, teachers, pastors, and others interested in Sunday school descended on Springfield, their denomina-

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The Shrine Mosque, l State. "Govern- Missouri's largest audiort to all schools, gaged for the four-dould be more in convention was precerit of democracy rally, Sunday afternoory was founded," when some three heard young Pastor Kaded that the Ottawa, Canada, delivever intended to dress. This meeting w State to the ex- Christ's Ambassadorsent of Americans ganization of the Assancially because The youth rally was te their children day night by a city-wn choosing. ing, when the ten As churches in Springfiel usual services and meted" to hear Pastor A. A. Y.—(RNS)—The sas City, Mo., bring s—800,000 strong gelistic message. es—will take "a

The Sunday school closing "the anti- ly opened Monday nistants and Other M. Riggs, educational or Separation of Assemblies of God organization, speaking on the subject, "Christian Education—Its Importance and Place in History." A packed auditorium heard him tell of the vital work of teaching in Old and New Testament days, and in the progress of the Church ever since. Citing the success of the American Sunday School Union a century ago, and of similar movements since that time, he challenged his hearers and the Assemblies of God organization to a doubling of their present Sunday school enrollment and number of schools. He further called for an Assemblies of God Sunday school in every town in America with a thousand or more population—6,000 in all.

There were three sessions daily on Tuesday, Wednesday, and Thursday. Each session opened with a devotional period, followed by an address by some specialist in his field of Sunday school endeavor; after which there was either an open forum discussion or a separation into departmental conference groups.

A practical application of the lessons learned in the conference groups was seen in the children's meetings which

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were conducted in the lower auditorium each night throughout the convention. Over 500 children were enrolled in this "Christian Workers' Reserve Corps" under the direction of George and Billie Davis assisted by Raymond Ton, and other children's workers. The children listened with rapt attention as Bible truth was presented to them by means of action stories, colored drawings, flannelgraph, quizzes, object lessons and the like. On the closing night the children were brought to the convention platform with their paper military caps and badges and made a colorful sight as they filled the huge platform and carried out their exercises and songs.

The convention recessed Wednesday afternoon to take part in a mammoth Sunday school parade which was sponsored by an interdenominational laymen's committee. The parade, more than four miles long, featured many beautiful floats, together with Boy Scout Band, choirs, and many private cars. Over forty of Springfield's churches and civic organizations took part, in addition to many groups from the surrounding area. Thousands lined the streets to view the spectacle; the public schools, Central Bible Institute, and Drury College, were dismissed for the event, and a very definite impact for Christ and for Sunday schools was made upon the community. The parade was part of the city churches' Sunday School Emphasis Week, in which a concerted effort was made by radio, newspaper advertising, posters, bumper placards, and lapel tickets, to get everyone to go to Sunday school somewhere.

Wednesday night was "Laymen's Night" at the convention. A male chorus of 200 voices was featured and the meeting was addressed by three laymen: J. O. Harrell, foreman of a printing plant; O. K. Armstrong, world traveler and staff writer for the *Reader's Digest*; and George Blaine, sheriff of Tulsa County, Oklahoma.

Featured at the last night of the convention was the playing of a transcription of a new children's radio program called "The Gospel Rocket." This is a fifteen minute program for release by churches over their local broadcast stations and is designed to present the Gospel to the children and to combat the vicious children's radio programs on the air.

Side halls of the Shrine Mosque were lined with booths, and of particular interest were the model classrooms for all departments of the Sunday school. The convention was one of the largest Sunday school conventions held in America in recent years. The first national Sunday school convention of the Assemblies of God had only thirty-five district representatives in attendance. These conventions have grown in size until the sixth national convention rivals the biennial General Council of the entire church organization—a fact that indicates the importance being attached to Sunday school work in this fast-growing young denomination. In the future it is suggested that the Sunday school convention also be biennial so as to alternate with the General Council. In the off-years, a series of regional Sunday school conventions will be held in various areas of the United States.

PRESS

SAM'S Spanish Paper Celebrates Anniversary

CURACAO, N. W. I.—"Until now the Lord has helped us," Rev. John Christiansen, chairman of the South America field of the Scandinavian Alliance Mission, wrote recently in the fortieth anniversary number of the Spanish paper, *La Estrella de la Manana* (The Star of the Morning.)

"Our beloved associate, Rev. T. J. Bach, had an extension vision when forty years ago he so wisely began the work of evangelical publication in these parts," he said.

Mr. Christensen wrote in the fortieth anniversary number of *La Estrella de la Manana*, in which he gave God all the glory for the continued publication

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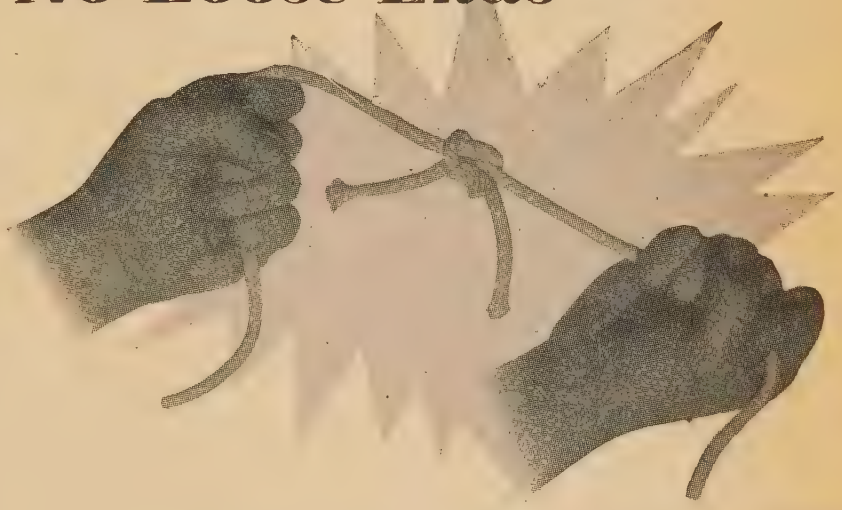

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of this Spanish paper which Mr. Bach and he had founded in 1907. He said that through the years they had labored to keep sectarianism out of the paper and to serve all evangelical groups, especially in Venezuela and Colombia, as well as other Latin American countries.

"Now upon beginning a new stage of labor by means of the evangelical press, we have plans and hopes of being able to enlarge, extend and better all branches of publication work," he wrote.

The fortieth anniversary number of *La Estrella de la Manana* was a special edition, enlarged and with many pictures, showing not only the advancement of the Spanish paper but also the extensive growth of the evangelical churches in Venezuela and Colombia during those forty years.

Japan Bible Society Resumes Publication

TOKYO—(RNS)—The Japan Bible Society, which was forced to suspend publication of Scriptures during the war, announced here it is planning to resume publishing activities shortly, with the aid of a first shipment of thirty-five tons of paper being sent to Japan by the American Bible Society.

The board of directors has approved a publishing schedule which calls for 50,000 New Testaments printed in both Japanese and English, and 20,000 Reference New Testaments, with Psalms. In addition, 50,000 vest pocket editions of the New Testament and 20,000 small editions with Psalms will be prepared, together with 8,000 Scripture portions.

The Japan Bible Society has been able to meet postwar demands for Scriptures, at least partially, through shipments of full Bibles, New Testaments and portions from the American Bible Society since V-J Day.

Christian Amateur Press Association Is Launched

HELENA, Mont.—A new venture in the field of Christian journalism is the organization of "The Christian Amateur Press Association." This is an interdenominational, non-profit association, the purpose of which is to promote and encourage the production and enjoyment of Christian literature by giving Christian writers an opportunity to obtain training and experience in writing and publishing their own material. Members are required: (1) to be Christians who wish to contribute material; (2) to sign the CAPA Statement of Faith, showing they are in agreement with the fundamental doctrines of the Bible and Christianity; (3) to pay $1.00 per year dues in advance; (4) to produce at least eight pages (8½ x 11 inches) of their own material a year or to publish twice that amount of other members' material. Anyone may subscribe at $2.00 per year and send in his comments for publication.

Further information regarding this new organization may be obtained from the official editor, Mrs. Dorothy Gawne Coslet, Box 6, Helena, Mont.

MISSIONS

Peoples Church Aims For $160,000 Offering

TORONTO, Can.—The twenty-fifth annual Missionary Convention will be held in The Peoples Church here from April 4-18 inclusive. Mr. R. G. LeTourneau and a number of the most outstanding leaders of faith missions will be present in addition to the Minneapolis Girls Quintette. The mission offering for last year was $157,000. The Peoples Church is praying for $160,000 for 1948. Dr. Oswald J. Smith, pastor, who has arranged the convention will preside at all sessions. Meetings will be held three times each day for two weeks and three Sundays.

EFMA Office Serves Larger Constituency

NEW YORK.—During 1947 over fifty missionary enterprises used the services of the New York office of the Evangelical Foreign Missions Association. In addition, many churches, pastors and Christian workers in the homeland have benefited by making their purchases here.

Thus far in 1948 twenty different societies have been served and an ever increasing number of home churches and pastors. Purchases in January were 41% over December, and February purchases will exceed January by over 50%.

EFMA's New York office is engaged in an important and strictly necessary "off the scenes" part of the missionary program; it is equipping the missionary procuring transportation with all the ramifications of passports, visas, etc. and keeping the flow of material and supplies reaching him or her. Without transportation and supplies, the missionary could not go to the field, or continue to exist on the field.

Recently the National Association of Evangelicals was authorized to make the services of this office available to all NAE organizations, churches and full-time Christian workers. That announcement listed automobiles among the articles obtainable. Unfortunately this is true only for cars and trucks to be used overseas. Inadvertently, the list used for the announcement was the missionary list which does include automobiles at a discount.

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It is true, however, that almost any article conceivable can be purchased at considerable savings. The office does not publish a catalogue or list of prices, discounts, etc. Instead, those qualified to use this service can list the articles they desire, making very sure to give detailed specifications of each item as to make, model, size, color, retail price and any other data which will adequately identify the item. The office then furnishes quotations of prices and makes purchases if and when authorized.

This service is most valuable and helpful to churches equipping an outgoing missionary, obtaining supplies for missionaries now on the field or for the home church in this country. Friends of missionaries would do them a service to inform the missionaries of this service and suggest that they write the Evangelical Foreign Missions Association, Inc., 9 East Seventh Street, New York 3, New York. A small fee is made on purchases to help defray the expenses of the office.

—DENOMINATIONS—

Christian Reformed Church Authorizes Immigrant Fund

GRAND RAPIDS, Mich.—Creation of a temporaray fund for Holland immigrants to Canada, to be known as the "Canadian emergency immigrant fund," was authorized here by the general committee for home missions of the Christian Reformed Church.

Also authorized were: the opening of a mission field in Tucson, Arizona; support of a missionary in southern California; erection of a chapel for a congregation at Washington, D. C., and a $60,000 emergency appropriation for small and needy churches of the denomination.

Presbyterian Alliance Faces Russian Problem

BUCK HILL FALLS, Pa.—(RNS)—The outlook for Protestantism in Communist-dominated countries such as Czechoslovakia and Hungary is likely to be a major topic of discussion when the Pan-Presbyterian Alliance holds its first meeting since 1937 in Geneva, Switzerland, next August, according to Dr. Edgar F. Romig, newly-elected chairman of the Alliance's western section. The combined western and eastern section of the Alliance represents more than 40,000,000 members of churches throughout the world holding the Presbyterian system.

Dr. Romig expressed the hope that members of the eastern section would oppose the Russian ideology by Christian living and a "resolute adherence to their faith" rather than by denunciation. He said that about 2,500,000 Czechs and Hungarians belong either to Reformed or Presbyterian churches.

Among leading speakers at the meeting was Dr. Bela Vasady, president of the Reformed Theological Seminary at Debrecen, Hungary, and at present visiting professor at Princeton Theological Seminary, who urged American churches to give "every possible type of assistance to the Hungarian churches."

He declared that Hungary is "the only country in the world where a

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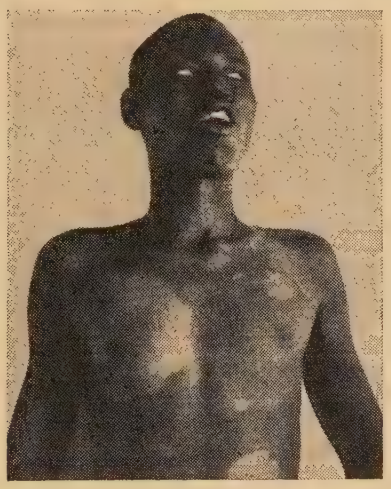

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real religious revival is taking place," despite the fact that political, ideological, economic and social tensions have created a situation "almost beyond endurance" and the Church must make new decisions every day.

Premillennial Baptists Gather in McLeansboro

McLEANSBORO, Ill.—First Baptist Church here was host to the quarterly meeting of the Southern Baptist Premillennial Fellowship recently. Rev. I. E. Miller was the host pastor.

Among the speakers were Dr. D. B. Eastep of Covington, Ky., Dr. W. T. Waring of Chicago, Ill., and Dr. Ernest Hancock of Star, N. C. A number of Illinois pastors participated in the program.

New Baptist Body Born in Colorado

DENVER, Colo—Several "right-wing" conservative Baptists of the Northern Convention met here early in February at the call of Dr. Harvey Springer, "cowboy evangelist" and pastor of First Baptist Church, Englewood. After two days of conference they organized the Bible Baptist Fellowship which aspires to become a new denomination. It was announced that the new group will affiliate with the American Council of Christian Churches. The first annual meeting of the Fellowship will be held June 9 in the Englewood Church.

Western Convention Is Proposed for Baptists

PHOENIX, Ariz.—A proposal for the union of all western Baptists in a Western Baptist Convention is receiving consideration among evangelical Baptist leaders, according to the *Arizona Baptist Beacon.*

In a recent issue the editor writes: "We cannot foresee the course of future events, nor do we have all the answers to the many questions involved in Baptist unity in the West, but there are several groups of Baptists in the West—Northern, Southern, Conservative, Fundamental, Liberal, Independent—and the probability is that these are here to stay. The problem is how to avoid the development of many groups, each going its own direction, none of them strong enough for effective witness, with jealousies, enmities and conflicts arising among them, and how to effect a Baptist unity that will present a united front, cooperative efforts and combined resources.

"Proper consideration needs to be given to the possibility of a Western Baptist Convention, which will include all those who are determined to preserve and propagate New Testament Christianity as we have known and practiced it from the days of the apostles until now."

INTER-CHURCH

Protestant Film Body Plans Forward Moves

HOLLYWOOD, Calif.—On February 3 the Protestant Film Commission sponsored a dinner at the Roosevelt Hotel here to launch a West-Coast fund raising campaign. This event marked the beginning of a drive for $1,000,000 to carry forward the production program of the organization.

Encouraged by the success of its film, "Beyond Our Own," PFC is planning a missionary recruiting film, films on home missions study themes, films for Christian education (in cooperation with the ICRE) and general interest films.

"Satisfactory relations" are being established with the motion picture industry. The Motion Picture Association of Hollywood will soon route scripts on religious feature films through PFC, it was stated by officials here.

ACCC Issues Call Amsterdam Meet

NEW YORK.—A Call has been issued by the American Council of Christian Churches for an assembly of representatives of Bible-believing church bodies in Amsterdam, the Netherlands, August 12-19.

The purpose of this meeting is announced to be the adoption of a name, establishment of a doctrinal standard expressive of the common evangelical doctrines and the organization of "a representative democratic body to give constructive testimony for the Lord Jesus Christ and to stand against the World Council of Churches."

The new organization will be patterned on the plan, policy and program of the American Council of which Dr. W. O. H. Garman is president and Dr. Carl McIntire is secretary.

Coffin Endorses Union Movement

OAKLAND, Calif.—Dr. Henry Sloane Coffin of Union Theological Seminary, New York, put his influence solidly behind the move for organic union of Protestant churches being promoted within the FCCA, in an address here before the annual meeting of the Northern California-Nevada Council of Churches recently.

Dr. Coffin, who recently visited the Orient, declared that the union of churches in south India could become the model of such organic union. He said that some of the "toughest legal minds of the Anglican and Scottish

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churches" had helped to draw up the constitution for the new church and he declared that it could be improved upon only in minor details. He would have American churchmen study the document with a view to putting it into force in this country.

Find Protestantism Not Attracting Men

INDIANAPOLIS, Ind.—(RNS)—Protestantism in Indianapolis lacks attraction for men, is failing to reach low income groups, and is barely keeping pace with the population growth of the city.

A recent survey showed that: (1.) Only 29.2 per cent of all Protestant church members are males. (2.) Laborers—who comprise over 26 per cent of the employed population—make up only 8.6 per cent of Protestant church membership. (3.) Between 1930 and 1945, when Indianapolis grew 15.6 per cent, church membership increased by 16 per cent. (4.) In spite of the population growth, Sunday school enrollment between 1930 and 1945 dropped 10.3 per cent. (5.) An average of only 31.4 per cent of Indianapolis Protestants attend Sunday morning services and only 6.9 per cent attend evening services. (6.) An estimated 50,000 persons of the Protestant faith are unreached by the churches.

RADIO

"Voice of the Andes" Honored by Ecuador

QUITO, Ecuador.— In recognition of sixteen years of broadcasting President Arosemena of Ecuador recently conferred the decoration of the National Order for Merit, in the degree of Knight, upon Radio Station HCJB, "the Voice of the Andes."

The Protocol section of the Government carried out of the ceremony in the studios of HCJB. The Minister of Public Works, who is also in charge of communications, was delegated by the President to represent him and confer the diploma and medal. The Minister of Defense, the Mayor of Quito, and some fifty or more other high dignitaries of the Government, as well as close friends of the station and staff, were present for the simple and solemn ceremony which took place in Studio "A". The Ecuadorean and U. S. flags symbolized the fraternity and good will of the two countries which form such a large part of HCJB's background and activities.

The Minister of Public Works and Communications spoke briefly but eloquently of the importance and responsibilities of any radio station and of the manner in which Station HCJB had successfully carried out its sixteen years of broadcasting activities. After the Government's medal had been pinned on the lapel of Mr. Clarence W. Jones, representing the directors and trustees and all the staff of HCJB, Engineer Francisco Cruz M., manager of the station, gave the acceptance speech. The ceremony was transcribed and released the same evening for the radio audience. On the morning of the same day, the Government extended the broadcast license of Station HCJB another twenty-five years after 1955 or until 1980.

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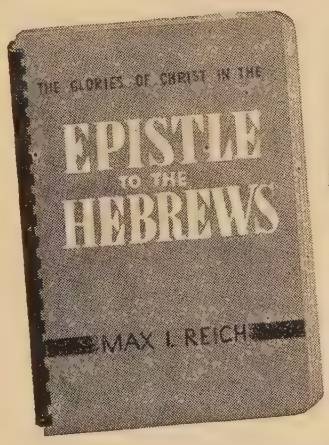

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The doors are wide open in Poland for preaching the gospel now. Hearts are hungry for the gospel message. Services lasting for several hours were overcrowded. The people are pleading for Bibles, New Testaments, hymn books and gospel literature in their language. **Missionaries and a Polish Bible School in Warsaw, which opened January 15, must be supported through Christian friends.**

Mr. Deyneka saw great spiritual awakening and scores of souls come to Christ in Poland and Germany. There is a great need for gospel workers in these and other countries. Our Russian Bible Institutes, which are giving free training, are going forward with great blessing in Toronto, Canada, and Rosario, Argentina. Missionaries must be supported in Alaska, South America, Canada, and the United States. Pray, help and tell others about these challenging opportunities. Let us redeem the time for the days are evil.

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YOUTH

Europe Responds to New YFC Program

LONDON, Eng.—Dr. Torrey Johnson of YFC International arriving here after a round of visits with his colleagues to Holland, Germany, Switzerland, Italy, and France reported unprecedented opportunities for evangelism.

In Holland there are fifty local committees representing Youth for Christ with three whole-time workers. While in the country Dr. Johnson addressed 1,500 young people at Arnhem, of unforgettable memory. There were many decisions.

In Germany there are twelve regular youth rallies functioning in the American zone, and there are committees of German Christians representing the movement in each of the four zones, under the presidency of Herr Eric Sauer.

In Switzerland YFC leaders had a deeply interesting interview with Dr. Martin Niemoeller, who expressed his concern that individual work should be effectively undertaken.

Dr. Johnson had some remarkable meetings in Rome, in Naples, and in Palermo, Italy. In the capital city, an audience of 600 gathered in the Methodist Church. The vice-president of Youth for Christ in Italy occupied the chair, and there were forty-three professed decisions for Christ. Priests and monks are among recent converts of the movement.

In France there are twenty-five Youth for Christ rallies. In the southern part of the country, where the French Reformed Church is strongest Dr. Johnson reported many signs indicative of a desire for revival.

Evangelism Congress Site Changed to Switzerland

CHICAGO—The site for the Youth for Christ World Congress on Evangelism has been changed from Amsterdam, Holland, to Beatenberg, Switzerland, Noel O. Lyons, Coordinating Director of the Congress, announced last week.

The world-wide conclave will be held from August 10 - 22, a week later than previously planned.

Specific location will be the Beatenberg Bible Institute of which Dr. Wasserzug is president and founder. Announcement of the change was made after Dr. Torrey M. Johnson, president of Youth for Christ, Int., and George M. Wilson, executive board member flew to Europe to complete preliminary plans.

Delegates will represent 46 countries, according to present expectations. Two hundred and fifty youth leaders from States will attend.

LAYMEN

Gideons to Give 25,000 Bibles in Miami Meet

CHICAGO.—The world's largest Bible dedication will occur in Miami

Fla., when the Gideon International Cabinet meeting and the Florida State Gideon Convention convene April 16-18. At this time 25,000 Bibles will be presented to the Miami Beach hotels. The gatherings will be held in the Northshore Hotel, Miami Beach.

International headquarters has announced that reservations are now being made for the Gideon International Convention in San Francisco, Calif., July 21-26.

PERSONALIA

Zeno Wall, for more than twenty years pastor of First Baptist Church, Shelby, N. C., is the new general superintendent of the North Carolina Orphanage. He succeeds Dr. I. G. Greer. Dr. Wall is the author of "Verities of the Gospel" and "Heartening Messages."

Robert McQuilkin, president of Columbia Bible College, recently conducted a series of noon meetings in Park Street Church, Boston, and filled the pulpit on Sunday for Dr. Harold J. Ockenga.

Wm. H. Lee Spratt, who has rendered such distinguished service as executive secretary of the Upper Mid-West Area of the NAE, has resigned to accept the pastorate of the Judson Memorial Baptist Church at Denver, Colo.

Allen Blegen, popular radio preacher on Chicago's Lutheran Gospel Hour, celebrated his thirteenth anniversary on the air March 12.

H. E. Uhrig, supperintendent of the Pennsylvania and New Jersey District of the Piligrim Holiness Church, passed to his reward on January 26.

T. W. Wilson of YFC International has been packing great halls in the British Isles with his "Couriers for Christ" campaigns. There were many conversions. This month he expects to transfer his field of operations to the Continent.

T. C. Hammond, the celebrated Irish theologian from Moore College, Sydney, recently held a successful mission at Oxford University under the auspices of Inter-Varsity Fellowship.

Harold C. Mason of Northern Baptist Theological Seminary is to be temporary chairman and keynoter of the Illinois State Prohibition Convention at Danville, April 8, 9. Dr. and Mrs. D. Leigh Colvin will be among the other convention speakers.

James Forrester, who has been pastor of Calvary Baptist Church, Anaheim, Calif., has accepted the presidency of Westmont College. Dr. Forrester was born in Scotland, is a graduate of Queen's University and former executive vice president of Whitworth College.

P. W. Philpott, formerly pastor of Moody Memorial Church, Chicago will become associated with Dr. Oswald J. Smith in the pastorate of Peoples Church, Toronto. Dr. Philpott is now 82 years of age but he looks forward with enthusiasm to his new tasks which he will assume May 2.

W. Robert Smith of Dubuque University and veteran missionary Rev. J. Austin Paul were the headline speakers in the annual spring conference at Columbia Bible College, March 12-14.

"Go Ye Into All the World"

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This Christian College is a center of evangelism for the Rocky Mountain and Plains Area. Students from all walks of life gather here for a broad general education under Bible believing teachers. Many are preparing for full time Christian work.

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Island Lake Young People's Bible Conference at Tacoma Field, Washington, during the summer of 1947, was a blessing to all who attended. 75 such conferences in all were conducted by earnest missionaries of A.S.S.U., with 5,540 young people enrolled.

Below, the Faculty and Leaders of the Conference shown at left. Close daily contact of the young people with these devoted counsellors and teachers was a most powerful life incentive.

"Because I was Saved Here!"

"IT has brought me closer to my Saviour"—"has meant new friends, wonderful fellowship, and mountain-top experiences"—"brought me answered prayer because souls were saved"—"I like this camp because I was saved here"—such the glowing words of praise that flowed from eager youthful lips after a recent Young People's Bible Conference of the A.S.S.U. in the Middle West.

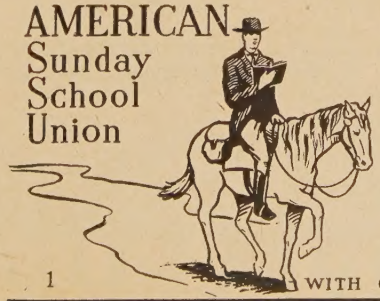
Bringing generous supplies of food stuffs from their homes, these young people from the sand-hill cattle country and the irrigated sections of the Platte River Valley had their appetites well satisfied three times a day, and their souls were also well fed on "the Bread of Life," as they sat day by day under the earnest instruction of a well-chosen faculty. The five Union missionaries who participated, together with some twenty other teachers and counsellors, had every phase of the conference well organized. There was perfect order in camp, and each individual received close but friendly supervision both day and night.

At the closing service of the week on Sunday afternoon, the enthusiastic singing of this large group thrilled the hearts of all who heard it. The Saturday night gathering was one long to be remembered, when fifteen young men and women walked to the front, boldly confessing they were not ashamed that they had taken Christ as their Saviour during the conference days. Another group of twenty indicated their decision to enter full-time Christian service.

The A.S.S.U. aims to present only constructive teaching. We have no place, either for critical attacks or for doubts and uncertainties. We stand for and emphasize those foundational truths held in common by all evangelical Christians. These we teach from the Bible, in which we find the supreme revelation of God's character and will, of His plan of salvation, and of Christian training. We seek to make these truths plain to all, while especially adapting them to the needs of children and young people.

Jesus said: "*The kingdom of heaven is like unto a merchantman seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.*" (Matt. 13:45, 46). Write about these precious opportunities direct to Department of Missions, 1816-U Chestnut Street, Philadelphia 3, Pa.

AMERICAN Sunday School Union



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BOOK CHAT

"In the Secret Place of the Most High." Arthur John Gossip. Scribners. 210 pgs. $2.75.

This is not a systematic treatise covering all the Biblical material on prayer. Yet the various types of prayer are considered, with comments and illustrations drawn from a wide field of reading. Some use is made of liturgical prayers, also outstanding prayers of individuals. Especially interesting is a discussion of some of the problems of prayer. For example: "For many it is a real difficulty to be sure when to obey the law of urgent importunate audacious prayer that will not be turned aside, and when to desist from prayer in humble and willing submission."

The book is both informative and inspirational. One valuable feature is the demonstration that the language of some Christian mystics descriptive of their own prayer experience closely parallels that of pagan mystics, showing that psychological rather than Scriptural considerations have chiefly ruled. The author lays stress upon the kind of prayer which enables the pray-er and those for whom he prays to accomplish something substantial for the kingdom of God. His largeness of spirit is everywhere manifest in this volume, but in one place he passes beyond Scriptural warrant in endorsing prayers for the dead, not excluding non-Christians. Otherwise, the work is pervaded by a warm evangelical tone. — *Everett F. Harrison.*

"The Any Moment Return of Christ." Alexander Fraser. The Evangelical Fellowship. 59 pgs. Free.

This is an apologetic directed against the secret any-moment pre-tribulation rapture of the Church. It is particularly directed against the writing of Dr. Pettingill on the subject. The whole burden of this pamphlet is to demonstrate the unbiblical nature of the pre-tribulation rapture view. This is an interesting presentation of the post-tribulation rapture position, exposing what are the real weaknesses of the pre-tribulation view. It ought to be answered honestly and with deep soul searching by the leading exponents of the pre-tribulation view. There are Christians deeply interested in the truth, seeking for enlightenment not argument. If the pre-tribulation view is defensible, now is the time to produce the answer to this work and to demonstrate the weaknesses of Mr. Fraser's arguments and view.—*H. Lindsell.*

"The Pastor and the Children." Mildred and Frank Eakin. Macmillan. 182 pgs. $2.00.

This book is intended primarily for pastors and is designed to stimulate interest in the work of the church among children — the forgotten people. The authors do not give the philosophy of education but mainly are concerned with the practical problem of understanding, reaching and helping children through the medium of the Church.

While this book is stimulating and very helpful in spots the main criticism is directed against the philosophy underlying the book. It is assumed that the new birth is untenable and everywhere the book posits the growth concept of education in which people are educated into the kingdom of God. It is humanistic and post-millennial. Although not positively stated it seems to endorse the Bushnellian idea while in methodology it would be impossible for this end to be attained. Following this book might inculcate ideals, attitudes, improve race relations, and make nice people out of those who are maladjusted, or working at cross currents with humanity because of background, etc. It can hardly be recommended except with great reservation, and then only to those who will not be led astray by the underlying philosophy.—*H. Lindsell.*

"Whither, O World." James Henderson Thomas. Christopher. 110 pgs. $2.00.

This is a book on eschatology covering vital questions in present prophetic discussions such as Russia, Israel, the Church, Roman Catholicism, the future war, the coming of Christ, the millennium, and the eternal ages.

The author believes that the UNO will fail; that Russia will be defeated in the next war; that Israel will enjoy prosperity and peace in the land of Palestine (in the new world after Jesus comes); the Roman Catholic Church has as its head the pope whom the author identifies with the anti-Christ. He takes the view that the four beasts of Daniel have already had their fulfillment and does not believe in a restored Roman Empire. He is neither pre-, post-, nor amillennial, objecting to each of them for distortion. Rather the millennial age (if it can be called that) will comprise only righteous people; it will be held in a renovated world; the unfaithful saints who have not looked for Christ's coming will not be in the rapture nor alive in the millennium. Following the second resurrection of the evil dead, Satan will be released (end of first thousand years) and will organize the resurrected evil ones to battle against Christ who will triumph.

This is a view running counter to the three generally accepted ones. It appears strained and is difficult to accept. Somehow most of the writers on future events betray great dogmatism about things that are open to question.—*H. Lindsell.*

"Preface to Ethical Living." Robert E. Fitch. Association Press. 80 pgs. $1.25.

This volume is dedicated to the task of discovering who we are, what is happening in the world of ethical living, and where we are heading. The author then tries to lay down principles by which one can live an ethical life related to the Christian faith. He realizes that America is in the slough of despond and that there is a need for a spiritual awakening with a return to a life of faith based upon objective realities.

There is much good in this volume and it is thought-provoking and stimulating. However there are a number of points on which the reviewer can not come to an agreement with the author. He states that the other living religions of the world differ only in degree, not in kind with Christianity (39). Dewey's law of growth is found to have much in common with theology's disagreement, the one not differing with the other but complementing it (42). "The crucial moment in a man's growth is when he undergoes the ordeal of suffering" (45). He speaks of Calvin's Hell as though it belonged to Calvin alone and not to himself (45). His section on compromise does not satisfy. "Religion is morals illuminated by imagination" falls somewhat short of an adequate Christian definition (66). "The church is the great instrument of the grace of God." "Christianity is a culture" (75). All of these raise questions in the reviewer's mind as to what the author actually means.—*H. Lindsell.*

"Keys to the Word." Arthur T. Pierson. Zondervan. 163 pgs. $1.50.

The key word and key verse of each book of the Bible is given, plus an occasional note on authorship and date, an epitome of contents, a simple outline, and sometimes a few words on the relation to other portions of Scripture.

Bible students will be glad to see this book in print again. The results of decades of study by a master are set forth in pithy, informative sketches. It is valuable alike for the beginner who needs some trailblazing and for the seasoned student who desires a summary of Scripture content. The book makes no attempt to deal with critical problems.—*Everett F. Harrison.*

"Old Time Religion." Joe Henry Hankins. Sword of the Lord. 158 pgs. $1.50.

A series of sermons preached by Dr. Hankins in evangelistic work. The ones used in this volume have obviously been selected for their reading value. A wide variety of theme is covered in the series but all of them are slanted toward revivalism and the acceptance of Jesus Christ as personal Saviour.

Sermons are good although they represent one type of evangelistic preaching. Dr. Hankins displays a deep and undying passion for the souls of men. He preaches as "a dying man to dying men" which is a high compliment. I would not suggest that anyone try to copy these sermons but they are worth reading to see what a successful revivalist preaches with effectiveness in results. The key to the revival success of Dr. Hankins in his church ministry lay in his personal work and his ability to have a ready answer in every situation. This is a gift. For those interested in revival sermons this is worth reading.—*H. Lindsell.*

"The Acts of the Apostles." Frank E. Allen. Christopher. 858 pgs. $2.50.

An expository commentary which makes good reading as well as scholarly study. The author is soundly evangelical and maintains with vigor and conviction the Biblical point of view. Valuable for class study but primarily helpful to pastors, who will find it of great homiletic worth, and to laymen who teach Sunday school classes or lead prayer meetings. (See advertisement in this issue.)

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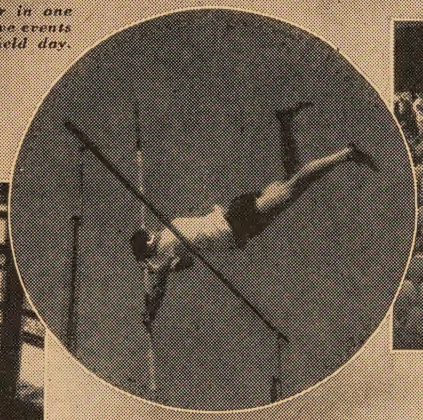

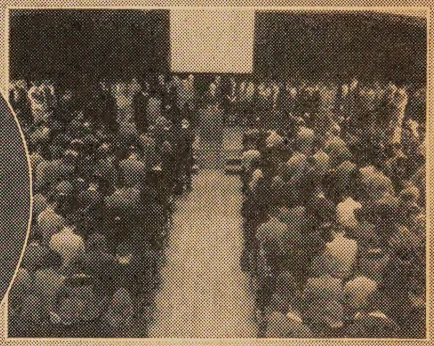

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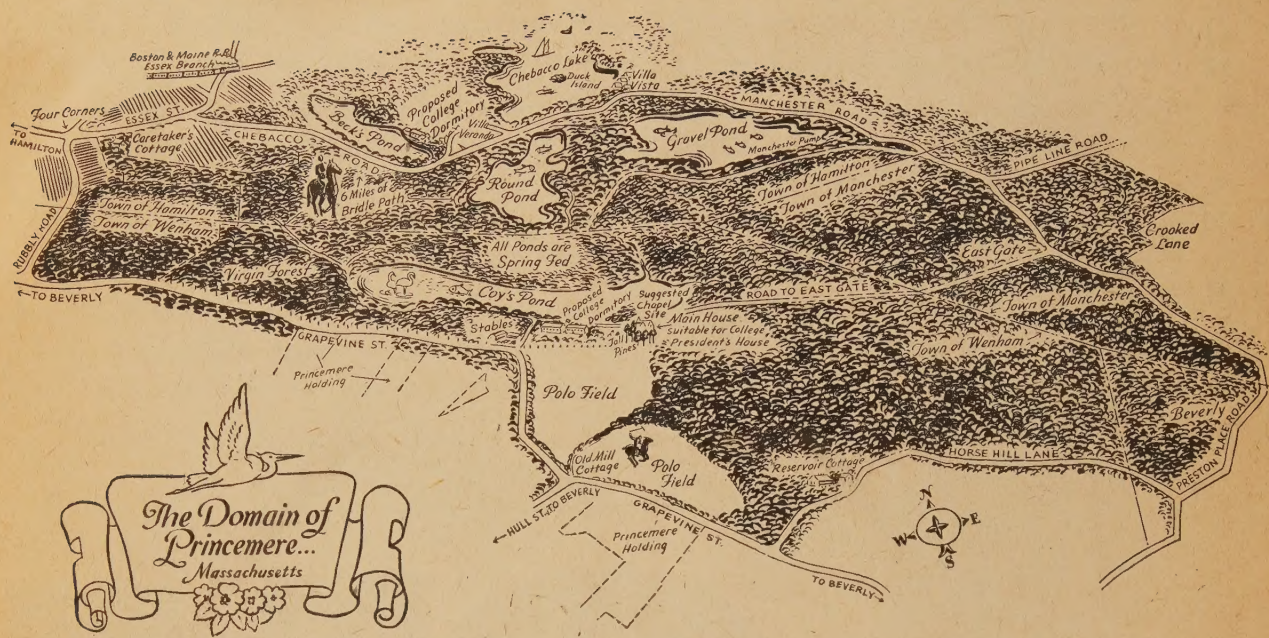

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